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BIRTH CONTROL REVIEW



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BIRTH CONTROL REVIEW

104 FIFTH AVENUE, NEW YORK, N Y

Vol VIII

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The BIRTH CONTROL REVIEW

OFFICIAL ORGAN OF THE AMERICAN BIRTH CONTROL LEAGUE

Four Steps to Our Goal—Agitation, Education, Organization, Legislation

MARGARET SANGER, *Editor*

Vol VIII

JANUARY, 1924

No 1

The World We Live In

THE outstanding feature of the Birth Control movement in 1923 was the work actually done by Dr Dorothy Bocker in giving advice and instruction to the 900 women who came to her in New York. This work was described at the Luncheon on December 5th. It was done in careful conformity with the law of New York State and consequently many women whose circumstances justified them in asking for Birth Control were refused. Nevertheless, it is a fine record of mothers' lives saved, and of the prevention of birth of infants who would in many cases have been a heavy liability for the community. It is an object lesson of what Birth Control can do for society.

THE decision of the Committee for the Bok Peace Award will be announced early in January. We are deeply interested to see how far the great problem of explosive population growth has been recognized as a cause of war, and to learn whether the winning plan includes means for regulating the numbers of the nations in proportion to the capacity of each country to support its people. Copies of the Winning Plan and ballots for voting upon it can be obtained from Esther E. Lape, American Peace Award, 342 Madison Avenue, New York City. We welcome from our readers expressions of opinion concerning the plan.

WE print this month a remarkable pronouncement by the Very Rev Vincent McNabb, O. P., one of the most prominent and most respected among the Catholic clergy in England. Father McNabb does not hesitate to acknowledge the difficulties that face the opponents of Birth Control, but insists that the Church must not weaken in its opposition on account of these difficulties. Neither must the Church remain inactive in face of them. If Birth Control seems necessary on account of poverty and over-crowding, he declares it the duty of the Church to find some way of banishing these evils, in order that the necessity of Birth

Control may cease to exist. He does not present any plan to meet the conditions that are forcing Birth Control on the English people, but ends with an unanswered question. So manly and straightforward a statement of the stand of the Catholic Church commands our respect, however widely we may differ from Father McNabb. We admire his willingness to acknowledge and face the difficulties of the question, and we may even hope that further consideration and deeper thought may bring him to see that Birth Control is a blessing not an evil.

THE census figures published last month by the Government of Saskatchewan hold some interest for advocates of Birth Control. The Province is sparsely settled and some 12,000 immigrants came into it in the year 1922-1923. The population in 1922 was 128,000, and the number of babies born in the year was 22,815. There were 6,666 deaths leaving a natural increment, exclusive of immigration, of 16,149—or a population increase of 20.5 per thousand. This is a huge increase, an increase only possible in a new country. Two-thirds of the babies were born to parents of foreign origin and one-third to Canadian fathers and mothers. The proportion of boys was large, being 107 males to 100 females, instead of 104 to 100, which is about the average. The most interesting feature was, however, the relative birthrate of town and country. The urban birthrate was 34.3 and the rural 26.6—a reversal of the ordinary rule that the birthrate is higher in the country than in the city. Nevertheless when these figures are scrutinized, they assume a different aspect, for it was the small towns or villages which contributed the largest figures. Dividing towns according to their size, the rates stand thus: Cities, 28.6, towns, 36, villages, 41.8, and rural districts, 26.9. Even the most sparsely settled country cannot go on long with a death rate of 8.4 and a village birthrate of 41. There may be empty places in the world for this generation, but what about the next?

ONE of the most important books on Birth Control and the Population question which has appeared in recent years is Professor E M East's "Mankind at the Cross Roads". The book is important not only because its author stands in the foremost ranks of the world's authorities on the question of food and population, but also because it is written in a style which will appeal to readers who have no previous knowledge of the subject. As soon as possible, we propose to review Professor East's book from both the English and American point of view. The effort to secure an English estimate has compelled the postponement of these reviews, which otherwise would have appeared in this issue.

There is alarm in the Catholic press over the discovery that there are beginning of a Birth Control campaign in Italy—the home and stronghold of Roman Catholicism. It is in Turin that the movement has made most progress. Neo-Malthusian pamphlets have been distributed and the new teaching has been given a cordial reception, even by some who are devout Catholics.

The Case of Carlo Tresca

CARLO TRESCA, editor of an Italian paper, —*Il Martello*—published in New York City, was convicted on November 27 for advertising an Italian book on Birth Control. The book in question is by an Italian woman doctor, and is published in Florence, Italy. It has recently had a wide distribution in Italy, a fact which is causing much uneasiness to the Catholic hierarchy. The advertisement was published in the issue of *Il Martello* of September 8, and on receiving notice from the Post Office Department that the issue was thereby unavailable, it was blacked out from every copy of the paper. The sentence passed on Mr. Tresca was, however, based ostensibly on the printing of this advertisement, although it is probable that there were ulterior reasons for the desire of the Federal authorities to secure a conviction. In August the Italian Ambassador had called the attention of the Department of Justice to an attack in *Il Martello* on the royal families of Italy and Spain and on the Fascist Government in Italy. Italy would like to have Tresca punished for this and other attacks, and as a convicted criminal it is probable that he may be deported. The *Nation* for December 12 characterized his conviction as the final step "in an indecent and dishonest persecution of a man who is said by our State Department to 'be causing friction between the two Governments'."

We are deeply interested in this case, because we are always liable to a similar experience. A few

months ago we carried the advertisement of a book which, without our knowledge, had been declared unavailable. The *Review* was stopped at the Post Office. All the copies were returned to us, and at an expense of between two and three hundred dollars, the offending advertisement was blacked out. Since then the prohibition against the book, which was not on Birth Control, but was an educational treatise on sex, not unlike several put out by the United States Government during the war, has been removed. But we have no redress for the expense laid upon us during the temporary ban on the book by the Federal postal authorities. In the Tresca case it seems undoubted that there was some other motive beside the desire to shield our fellow-citizens of Italian extraction from the dangerous knowledge of Birth Control, which might enable them to check too high a birth-rate and thus make it possible for them to attain to a really American standard of living. But whatever the motive in this particular case, the law remains a menace to every publisher. If, even after an offending advertisement has been obliterated, a publisher can be sentenced to a year's imprisonment for having printed it, what periodical is safe? Some time ago *Current Opinion* found itself in a similar position in regard to an advertisement of a book of Dr. M. C. Stopes. Surely it is time for an overhauling of our obscenity statutes and the introduction of some principle of justice and common sense into the administration of the law. We hope that the case of Carlo Tresca will be carried to the Supreme Court of the United States, that there may be an authoritative decision in regard to the law. If this decision shows that the law as it stands permits such injustice as has been described, the people of the United States ought at once to demand from Congress its amendment.

A Memorable Luncheon

OVER five hundred people gathered for luncheon on December 5th at the Hotel Pennsylvania, New York City. Many friends and members of the League attended. Mrs. Sanger presided and introduced Dr. William H. Garth of St. Mark's Church, Islip, L. I., who gave a short talk on his reason for believing in Birth Control from a moral standpoint. He challenged anyone to show him where the Bible issued any mandate against B. C. He pointed out the immorality of too large families, and begged his audience to accept religion and its application on the broad principle of human needs.

The next speaker was Heywood Broun, well known columnist and dramatic critic, who used a vehicle of humor to convey a very serious message. He objected to the habit of laying the responsibility

of children on God, and said that while God might not need our co-operation, apparently he desired it. He congratulated the workers for Birth Control on the fact that, whereas once Birth Control was considered respectable, it has now become popular.

The address of Dr. Bocker, giving an account of her work with some nine hundred women who had come to her for Birth Control instruction, was the main feature of the luncheon. The fact that this work was actually in progress came as a surprise to many of the guests and also to the New York newspapers, which featured this news on their front pages. Dr. Bocker's address is described under another heading.

When Mrs. Kennedy, Executive Secretary of the League, appealed for support of the work of the organization, there was a generous response. Mrs. Rose Halpern, of Brooklyn, who attended the Brownsville clinic in 1917 when it was closed by the

police, said that Mrs. Sanger had saved her from committing suicide. The knowledge of contraceptives which had been given her at that time helped her to bring up her family of five children. Mrs. Halpern said her husband made \$30 a week and they had six children, but that she wished to give a contribution of \$5.00 toward the work.

With Mrs. Halpern was a Mrs. Kramer, a neighbor, who had suffered from lack of this knowledge, and whose condition in contrast to that of Mrs. Halpern presented a telling argument in favor of clinical work. The pledges that then poured in ranged from Mrs. Halpern's \$5 to several of \$500 each. There was great interest and enthusiasm for enlarging the clinical research work. The news of what has been done in New York was carried throughout the press of the whole of the United States and constituted front page features in the papers of many distant towns and cities.

900 Women Saved Through Birth Control

IN 1916, Mrs. Sanger, anxious to test the law in regard to Birth Control, opened a clinic in Brownsville, Brooklyn. Thousands of women flocked to it, and for a short time Mrs. Sanger, her sister, Mrs. Byrne, and a few faithful helpers were kept busy giving these women the help they so urgently needed. But the experiment was short-lived. The clinic was suppressed and Mrs. Sanger and her colleagues were haled into court and sentenced to imprisonment. Mrs. Byrne won her freedom in 11 days by going on hunger strike. Mrs. Sanger served her sentence, but appealed the case to the Supreme Court to test the law concerning Birth Control. Judge Crane in January, 1918, rendered a decision, which confirmed Mrs. Sanger's sentence, but opened the way for the giving of Birth Control information by physicians for the cure or prevention of disease.

Ever since this decision it has been Mrs. Sanger's aspiration to take advantage of this decision on the law. Dr. Bocker's work as described by her at the Luncheon on December 5th represents the first fruits of the fulfillment of this aspiration. The continuation and expansion of the work will be made possible only through the generosity and devotion of the friends and supporters of the Birth Control Movement.

The work of Dr. Dorothy Bocker in medical research, as described by her at the luncheon on December 5th, constitutes the first real scientific work in Birth Control that has yet been done in this country. Hitherto progress in contraceptive methods has been hampered and hindered by lack

of clinical records, a lack which has forced the doctors who favor Birth Control to adopt methods which are mainly empirical. Dr. Bocker was able to give statistics of 900 actual cases which have come to her since her research laboratory was established last January. The work has all been done strictly within the law as determined by the ruling of Judge Crane in January, 1918, which gave the right to physicians to give Birth Control advice to married persons to cure or prevent disease. Dr. Bocker illustrated her talk by a series of charts each of which illustrated in a graphic manner the facts she wished to impress upon her audience. New York, she stated, is spending \$206,000 for maternal and infant hygiene work, yet no public health authority gives Birth Control advice. Until this is given, no real progress can be made, for at least half the maternal deaths and two-thirds of the infant deaths are due to conditions which can only be remedied by Birth Control. As illustrating such conditions, Dr. Bocker presented her typical case, a case arrived at by striking an average among those which have come under her observation. This typical case is a woman of 31, married 10 years, family income, \$28 a week. She has been pregnant 6 times, has 3 living children, one abortion and 2 dead or stillborn children. She has to work for two months out of each year to eke out the family income. Her work is either that of a janitor or piecework in her home. What of her future? She has not the vitality to bear living children. In the absence of Birth Control, she goes to a physician for abortion which will cost her from \$75 to \$100, or

she will spend a similar amount for confinements and the funerals of dead children. Another case quoted by Dr. Bocker was of a woman of 29 with one weak child as the result of three difficult and dangerous births. In the hospital where her third child was born, she was told that she would die if she had any more children, but contraceptive advice was refused to her.

The women coming to Dr. Bocker were mostly of the poorer classes, many of them very poor. As regards religious belief they were pretty equally divided among Protestants, Roman Catholics and Jews, with a small sprinkling of other creeds or of no creeds. Some of them had been sent to her by hospitals and social workers, and many had come as the result of one woman passing on the good news to another. Many who had applied had been refused, because they did not come within the limits of the law, although their economic condition easily explained their desire for Birth Control information.

Before engaging in the research work which she is now doing, Dr. Bocker was instructor in physical education in Columbia University, and in the Ohio State University, and Director of the Child Hygiene work of the State Health Department of Georgia.

News Notes

UNITED STATES

New York

The Schenectady Committee met on November 20 to make arrangements for holding a mass meeting in connection with legislative work at Albany in the spring. The co-operation of the Albany and Amsterdam members of the American Birth Control League is invited. Mrs. Clarence Michelle is the secretary of the Schenectady Committee.

On November 27 a meeting was held at Headquarters of the League in New York to obtain the opinion of doctors and lawyers concerning the best form for a bill to amend the Federal mail laws. A bill drawn up by Mr. Robert E. Goldsby, a prominent New York lawyer, at the request of Mrs. Sanger, was submitted. After careful discussion it was withdrawn for amendment. The object of the League is to secure the right of physicians to send and receive information, clinical data and Birth Control appliances by mail or express, but not to throw open the mails to unreliable indiscriminate information and appliances.

November 24 Judge Harry Fisher of the Circuit Court issued a mandamus compelling the Commissioner of Health of Chicago, Dr. H. C. Bundesen, to issue a license to the Parents' Clinic,

which is being established by the Chicago Birth Control League. It was stated that the city planned an appeal from Judge Fisher's decision to the Appellate Court.

A meeting, addressed by Mrs. Sanger, was held on December 3 at the home of Dr. Katharine Bement Davis, leader of the 21st Assembly District of the League of Women Voters of New York. Dr. Davis is known throughout the United States for her work as superintendent of Bedford Reformatory for Women. She is now conducting the research work of the Bureau of Social Hygiene, and recently published the results of an interesting questionnaire into the Sex Life of Married Women. A number of Dr. Davis's own friends had been invited to hear Mrs. Sanger, and the deepest interest was shown, even by some women who had previously been indifferent to the cause of Birth Control.

On December 10 the Seventh Assembly District of the New York League of Women Voters met at Hotel Belleclaire to consider various aspects of Birth Control. Mrs. Sanger and Professor Montague, of Columbia University, gave addresses.

On December 11th, the 23rd A. D. League of W. V. held a luncheon at the Arras Restaurant, 207th St and Broadway. Mrs. Alfred Herrfeldt, leader of this district, had arranged this interesting affair. Mrs. F. Robertson-Jones presented the subject of Birth Control. Over two-thirds of the members present signed petitions in favor of a State amendment.

Mrs. Fenley Hunter, of Flushing, on December 12, opened her home for a Birth Control meeting. Mrs. Sanger addressed this meeting, and Mrs. E. D. Glavin, of Tuckahoe, made an appeal for legislative support. There is great interest in holding a public meeting in Flushing some time the early part of 1924.

Mrs. Harriot Stanton Blatch gave a dinner for Mrs. Sanger at the Women's University Club on December 14th. She spoke to a well-filled room.

On December 20th Dr. Dorothy Bocker addressed the 18th A. D., L. W. V., in Brooklyn. Great interest was shown in this meeting as it was Dr. Bocker's first appearance in Brooklyn since her dramatic presentation of facts at the Pennsylvania luncheon.

On December 21st Dr. Bocker spoke before 300 members of the Society of Amalgamated Metal Workers of America, at Amalgamated Temple in Brooklyn.

Mrs. Sanger was the guest of honor, on December 26th, at a dinner given by a group of which Mrs.

Winnafred Herbert Cooley is the chairman. The subject of Mrs Sanger's address was "Should All Women Be Mothers?" This group represents some of the literary people of New York.

The Middle Western States

A Committee of the Middle Western States affiliated with the American Birth Control League, which will extend its work over the eight States included in the Birth Control Conference at Chicago, came into existence at a luncheon at the Hotel Drake, Chicago, on November 15. The Chairman of the Committee is Dr John Favill, who gave efficient help to the Conference. Dr Favill is the son of one of the best-known and best-loved citizens of the Middle West—Henry Baird Favill, M D, LL D, who died in 1916. He himself stands high in the esteem of his fellow citizens, and is following in the steps of his father in his devotion to their welfare and happiness. Dr Favill has been ably assisted by Mrs Juliet Barrett Rublee. The Secretary of the Committee is Mrs Walter Benson of Winetka. The work outlined by the Committee falls into four departments—Educational, legislative, medical research and clinical.

The formation of this committee is the first step towards the decentralization of the work of the American Birth Control League, which has been found necessary on account of the immense expansion of its activities. The organization under a separate committee of the Middle West will probably be followed within a few months by the formation of a Rocky Mountain Committee with headquarters in Denver, and a Committee of the Pacific Coast States with Headquarters at San Francisco.

The other members of the Committee are Illinois: Mr Arthur Aldis, Miss Jessie B Binford, Rev M P Boynton, Prof Nathaniel Butlei, Mrs Mitchell Follensbee, Mrs Robert B Gregory, Mrs Alfred Hamburger, Mr Charles W Hamill, Dr Ralph Hamill, Mr Robert M Lovett, Dr L L McArthur, Dr S W McArthur, Mrs Leeds Mitchell, Mr William S Monroe, Mrs William S Monroe, Miss Saha B Place, Rev C W Reese, Mrs Juliet Barrett Rublee, Dr Edwin W Ryerson, Prof Ferdinand Scheville, Mrs Max S Sickie, Dr and Mrs E S Talbot, Jr, Professor Leonard D White, Mrs C V Williams, and Dr Josephine E Young, all of Chicago, Mrs Charles E Butler, Hubbard Woods and Rev J A Richards, Winetka. Michigan: Dr A M Barrett and Professor E D Dickinson, Ann Arbor, Wisconsin: Prof E A Ross, Madison, Iowa: Prof J Van der See and Prof P W Whiting, Iowa City, Indiana: Professor Ray C Fisher and Rev F S C Wicks, Indianapolis, Minnesota: Prof Albert Z Mann, St Paul, Ohio: Professor Cecil C North, Colum-

bus, Colorado: Prof H C Cooley, Gunnison (recently of Lawrence College, Appleton, Wis.)

Michigan

Mrs Arthur Ballentyne, who was sent as a delegate by the Michigan Branch to the Birth Control Conference in Chicago, is making a complete report of proceedings and papers at the Conference for presentation at a meeting of the Branch at Detroit.

Minnesota

Dr Lillian R L Nye, Chairman of the Racial Health Committee of the Minnesota Parent-Teachers' Association, has asked for information of Birth Control applicable to the problems of her Committee.

Indiana

The South Bend Branch of the American Association of University Women is discussing Birth Control at its club meetings. Rev Frank S C Wicks of All Souls Church, Indianapolis, has been asked to address them on this subject.

CANADA

Vancouver

The interest in Birth Control aroused here during Mrs Sanger's recent visit is still the moving impulse in the activities of the Canadian League formed at that time. The organization is increasing its membership and is holding fortnightly meetings of a semi-public nature. At a recent meeting, Dr Curry, prominent in local Labor circles, addressed the audience upon the economic problems which Birth Control would go far towards solving. His lecture was indicative of the fact that Labor here is convinced that their dream of a new social system would be incomplete without the application of sanity to the central problem—the creating of finer types of human beings. At another, Mr A M Stephen, Hon President of the local League, spoke on the subject "The Ethics of Birth Control." Mr Stephen is well-known as an author and lecturer, as well as a leader in local reform movements. He dealt chiefly with the higher morality which will give an honored place to the most important function of our being, showing the immense importance and significance of the Movement in raising our ideals, individually and socially.

At a meeting on Dec 6 the speaker was Mrs Douglas Jamieson, prominent in Vancouver as a Social Reform organizer. She dealt with the relationship of Birth Control to over-population resulting in wars of expansion and aggrandizement, and insisted that World Peace is an impossibility until Birth Control is adopted by all nations.

(FOR LATE NEWS SEE PAGE 26)

The Psychology of Sex

By HUGH DE SELINCOURT

Part I

I STAND appalled before the scope and beauty and holiness of the subject on which I am undertaking to write. At best I can only hope to draw your attention to one or two of its myriad aspects—all its myriad aspects being of vital importance, and I shall endeavor to do so without employing the technical language of the psychologist which, however useful for his purpose, is akin to shorthand. I lay no claim to any special knowledge. I have no pet theory to run, no panacea to offer you. I am an ordinary sort of average person with a keen interest in life and human nature, my attitude is that of the artist, who is alert to see the beauty of life itself under the strangely obscuring conditions of life, which at the present time, with the ceaseless roar of the press, are noisier and more obscuring perhaps than at any other time in the world's history.

First of all, I should like to offer you a broad bird's-eye view of the subject, which is, after all, our own most intimate nature, and to do this I must ask you to leave your bodies and your room and your times on the wings of fancy and to look, thus disembodied, upon a human being as though you had never seen one before. Two points I want you to notice, other than the complicated marvel of his mind and body and spirit—One is his power, which is peculiarly human, of appreciating the life manifested in other forms than his own, birds, flowers, trees, and other human things, and the other is his power to appreciate his own ignorance, we know, for example, how a child is born, and how to prevent a child from being born, but no woman knows anything about the wonderful process of the child's growth within her womb. The result of the first power is imagination, of the second, reverence, or the sense of life's holiness.

Imagination and Reverence

These two powers, with the implications involved, may be said to be peculiarly human, both in their development and in their absence, for man has the power also which animals and plants do not appear to possess of thwarting his own nature. Other powers are seen in greater perfection in various animals: the dog beats man in pace and the sense of smell and the ability to digest a bone, the vulture's eye is keener, the cat can see in the dark, while insects have senses so delicate that they are beyond the power even of a Fabre to suggest. Imagination and reverence are distinctively human powers,

in that delicate strand woven inextricably into every fibre of man's nature which we call sex, these two distinctively human attributes, imagination and reverence (or the sense of holiness) are brought into the most exquisite and vital play. They are the very essence of sex and that is why sex is of greater importance in the life of man than in the life of animals, because it is here man feels his life at its holiest and most human.

This is the message of poets and teachers, like Thoreau and Whitman, Meredith and Shelley, Blake, Goethe and Novalis, growing ever clearer and more explicit until in our own day it flowers in all its minute detail in the work of Havelock Ellis, that gracious blend of poet and scientist. This is what most girls and boys feel to be true when first they fall in love. Why then, we ask, looking at the conditions of life as it is, should we be faced with the spectacle of the overwhelming misery and squalor that enter life precisely at this point? Women for sale in the streets, men ready to buy them, venereal disease, self-abuse, unwanted children, divorce court cases reported in the paper and gloated over, gossip, crossness, unkindness everywhere rampant, and we recall Tolstoy's terrible remark to Gorki: "Man can survive earthquake, plague and war, but who can rise superior to the tragedy of the marriage bed?"

"Ah!" we are tempted to cry, "they are dreamers—these poets and idealists, they know nothing of actual life." And we may not be comforted by the retort, however just, that the disasters attending the misuse of sex prove its holiness more clearly, by the law of opposites, than almost anything else. Shame and greed and ignorance twist this holy and beautiful thing into its various shapes of misery.

And there the matter might rest—we—ordinary men and women that is to say, who have to live as best we can—we hear the message of the poets and see the continuous spectacle of misery and are bewildered, thankful perhaps that we are not worse off than we are.

The Message of Science

But there the matter does not rest, for quite recently, scientists working in physiology and psychology have discovered new facts that bear out, though in very different language, the message of the poets. Physiologists have discovered the importance of the fluid discharged by the adrenal glands, mental specialists, like Freud, have shown

the presence of infantile sexuality, and how in all the processes of the mind sex is always, however unconsciously, playing its part and an important part. It has been put beyond doubt that the instinct of sex continues even when the organs of sex have been removed.

We have to revise, in fact, our whole conception of what sex is. The last generation (and many of the present generation) regarded sex mainly as an act, similar to an act of evacuation, which was necessary and agreeable, when performed in marriage was virtuous, when performed outside of marriage was vicious. To think about it was indelicate, to speak about it, except in the smoking room, was disgusting. An eminent doctor declared that no one need cast upon decent women the aspersion of possessing sexual feelings. It was a sort of wild monkey, in fact, that decent men kept chained up. It resembled a heavy gun on a schooner that let loose meant destruction. Passion was regarded as lightning flashing across the sky, to blast and kill, and any poet who sang the beautiful uses to which it might be put, was regarded as Chaucer would have been regarded had he foretold that the force of lightning would be used as we use electricity.

But when this revision of what sex is has been made and established, the results will be more revolutionary and more beneficial to mankind and more wonderful than the results of steam or electricity to transport and lighting. For this love power, this strange principle of life, is woven and intertwined in every fibre of our being from infancy to age.

The Herd Instinct

Psychologists tell us that the majority of people feel what they are told to feel—they trace this back to what is called the herd instinct. The older civilizations were aware of this, and knowledge was carefully kept, as a sacred mystery, in the hands of the wise men, whose ranks could only be joined after a long and elaborate discipline. They doled out the knowledge they considered necessary, they played on the herd instinct their own tune, in other words they governed.

The herd instinct is still with us, but knowledge is general. The amount of what I may call floating knowledge is prodigious, and knowledge that is floating, unlied, unincorporated as it were, is very dangerous, and the herd instinct is wise to ignore it and to defend itself against it by every means in its power. The present establishments of government—the church, the state, the law and the press—are the satellites of the herd instinct, its voice and its slave.

I must insist upon this point. Men feel what they are told to feel, until they have attained some

sense of personality. Unless this point is recognized at its full importance, it is impossible to understand the sex instinct, or to be aware of its prevailing help in the struggle towards freedom, which is, consciously or unconsciously, the aim of all human beings, folded inside them, like the spirit of growth within a bulb which will result in the tulip in flower.

Men feel what they are told to feel. Instances of this will occur to every one of you. The most remarkable that I know of is the experiment of a French scientist. A criminal under sentence of death was handed over to him, after his assent had been given, he was told that his death would be instantaneous and painless, and, if he consented, his relatives would receive a sum of money in return for the benefit his death would cause to scientific knowledge. The moment came, the man's eyes were bandaged, his neck was bared, a drop of cold water was dropped on his neck, and the man instantly died.

The work of M. Coue and others in auto-suggestion, faith healing in all its various forms, are all evidence of this fact, more or less exaggerated, and in no realm is the power of the idea, as we may call it, more pervasive and more important, perhaps because it is mainly unconscious, than in the realm of sex.

In Fielding's day the idea of virility was that one woman was as good as another, and any woman was better than none. To Tom Jones this was so, as we are convincingly shown. The idea of attractiveness in woman was weakness and softness—it was considered ladylike and charming to faint and scream at the slightest provocation, and women accordingly did faint and scream, not on set purpose from affectation, but because they could not help themselves, *naturally*, as we may say.

Thus it is not too much to say that our experience of sex is shaped by the adequacy of our idea as to what sex is. If we limit sex to a bodily function, or appetite, it will remain so, and consciously or unconsciously it will rule us, checking the activities of mind and body in every field. If, on the other hand, we see sex as the pervasive influence it is now known to be, it will become our most excellent guide and servant in the beautiful process of growth towards freedom, to which, as I have said, all human beings aspire like flowers towards the light.

Truth Is a Bird on the Wing

So much for the general view, the bird's-eye glimpse of this wonderful thing that permeates every fibre of our being. And before approaching a closer, more intimate view I should like to point

out that *Truth is a bird on the wing*. Science, our knowledge, brings the bird to earth names its feathers, its wings, and so forth, points even to the process of new life, generated in death, known as corruption. Religion, our faith, is apt to emphasize the attribute of flight and space these aspects are complementary—but *Truth is a bird on the wing*.

After this wide and necessarily vague view, I would like to descend to pictures of detail always

remembering that this vital, constant, permeating influence is present from infancy to old age, always remembering that, although it may be necessary for the purpose of study, to isolate it or any of its manifestations in child or man or boy or girl or woman, it is one thing in isolation, and another when it is active, when it is being used, like the water of a stream which is sweet and fresh when flowing, but becomes tasteless and unpleasant when bottled. In no sphere is it more important to remember that *Truth is a bird on the wing*.

The Seventh Child in the Four Room House

ELEANOR ROWLAND WEMBRIDGE, PH D

Given at the Chicago Birth Control Conference

IHATE to make the picture still more gloomy than has been painted for you, but I am going to speak about a group which is not in institutions and which is not fully criminal, but border-line cases, just above the institutional level, and involved continually in petty trouble—now and then perhaps, in serious crime. The notion that generally prevails, that you are either feeble-minded or not, or either a psychopath or not, is too simple an explanation of the case. Mental and emotional stability are graded, as are other things in life, and there is a vast number just below the average, another just below that, and another just below that, before one gets to the serious institutional type, whether psychopath or feeble-minded. These are the types with which I am well acquainted in my work in Cleveland.

Here is the situation as regards these people, and I am simply going to add, to what has been said, concrete examples. For whereas the other speakers can give you general figures and statistics, with me it is a matter of Mary, Susan, Tony and Sam. In every case they represent individuals, very likeable people often, young boys and girls, young men and women to whom we grudge no happiness. We would be glad to have them have a home life. We would be glad to have them as happy as possible. All we grudge is giving to them the privilege of producing a family of children that they are not able to bring up. We grudge nothing else to them but that.

Six Brides and Six Grooms

I have recently had six brides and six grooms pass through my office. I had mental examinations of all but three of the grooms who managed to escape. Of the rest of them, three of the brides were feeble-minded, three were border-line cases, two of the grooms were feeble-minded, one a border-line case, no possibility of putting them into a State

Institution, because all the State institutions are over-flowing. All of them were high-grade feeble-minded. They were not imbeciles at all. They were high-grade types as far as the feeble-minded are concerned. The girls were the type of dish-washers or waitresses in the cheapest kind of restaurants down around the lake front. The men were the type that run pop-corn stands, or sell "hot-dog" sandwiches, or who are barbers' assistants, or assistants to barbers' assistants. They worked in shops and pool rooms down along the water-front. I want to have you hear just the kind of remarks they made.

Now all of them, as I say, were extremely likeable young people. Three of the couples are already married, the rest of the weddings are in prospect. If they do not marry each other, they will marry somebody else of exactly the same type, so it is quite immaterial, really, as to which of these particular weddings comes off or does not come off. Three of them already had illegitimate children by other mates.

If anybody, considering married life, needs to have certain virtues—we will say of thrift or foresight, a poor man's wife needs them more than anybody else.

One of the grooms was making twenty dollars a week—when he got it—by helping to load and unload at a factory. Some of them didn't have jobs at the time. I asked one of the girls what her young man's job was, and she said she didn't know, though she thought he had one. Another said that he said he had some money, but he had sent her a note. The note read "If you have any money you had better bring it." So I judge he didn't have much. Another girl, I asked, where her fiancé was employed, and she said at Marine Waves. I asked her to repeat it and she again said "Marine Waves." I asked her if that was by the sea-side, or if it was an attraction at an amusement park. She didn't know.

She merely knew it was "Marine Waves" That is what he told her it was She didn't know how much he got, or whether he was still employed there Eventually it turned out that he had been trained as a barber, and all that we could figure out was that it was "marcel waves," and that she had got the words mixed

How much can these brides save for the future from their husband's wages? I have asked the question of many of them If you save six dollars a week how long will it take you to save three hundred dollars? And have given them all the time they wanted to answer the question Practically all of them had insisted that they had had a seventh or eighth grade education The answers as to the length of time it would take to save three hundred dollars, if you save six dollars a week, varied from six weeks to a life-time, some saying a long life time, and one saying that it would take eighteen hundred dollars! You will say there is no sense to that, of course But it is the way her mind worked One of them covered sheets of paper with figures over it, and finally gave it up

Their Equipment for Life

It might be said "Well, if they don't know it now, they can learn it afterwards" All right, how would you have them learn? Put reading matter in their hands? Encourage them to go to night school? All of them have been to school in this country I asked the meaning of words, to get an idea of whether they would know what they were reading about, if they did read I asked "What is cotton?" One of them said "With a very large eye," and one said "It is an interogenous product" Another of them said "It can be viewed from a perspective point" I asked one what a rose was "Handy for funerals" "What does revenge mean?" "Revenge means you do it" "What does charity mean?" "Charity means you have control" "What does civil mean?" "Civil means you are not crazy" Another said it meant "big" "Why does it mean big?" "Because the Civil War was a big war" "What does eye-lash mean?" "I don't know, but it is a kind of canned goods"

Now, that is the equipment with which they are to improve their education at home and help their children along in their early grade work, for all of these people are going to get married, and all will have children

It is often given as an objection why such people should not be instructed in Birth Control, that they need children to stabilize their behavior, that, whereas they may be rather wild, children will settle them down This is one of the reasons often given Does it settle them down? If we follow a family from the first stage, from when, we will say,

the girl has either married or had her first illegitimate child, and then married later on, it is simply a progression of marriage, husband desertion, bigamy, contributing to the delinquency of her children, and then her children going through the same performances again That is, they can keep out of serious trouble if they have only themselves to look after, because they can learn a certain routine and stick to it, with help, but children absolutely refuse to get into the routine Parents have to adjust themselves into a new routine with children The children have new ideas They are born into a civilization highly different from that of the parents And that new adjustment is exactly what is fearfully difficult for people of this type to make If they are very near the border-line of feeble-mindedness, they cannot do it at all If they are of a higher grade, they can do it somewhat, with one or two children, but not with three or four

There is a time with all of us, when we reach our limit of what we can handle, and the man and woman of the borderline type reach that limit sooner than people who are nearer the average intelligence, or than those who are above the average But the point I want to emphasize is that there is an enormous number of these people just below the average of intelligence, or just above the border of feeble-mindedness—more than there are of the serious criminal, or the seriously feeble-minded type Each one, perhaps, is not an acute case, but the problem is acute, because there are so many of them

Birth Control and Sex Irregularity

Another reason that is often given is that giving them information on Birth Control removes any fear of consequences of sex misdemeanors and consequently that sex irregularity will increase I feel that this is an objection made by people of one type about people of another type, with whom they are not acquainted, because no one who is acquainted with them would ever make such a statement as that In the first place they have no fear of consequences Social stigma on sex misconduct is not what it is in other groups They have no fear of consequences, except of an economic nature It is difficult for a girl to support an illegitimate child It is difficult for her to get a job On the other hand it is difficult for a widow with a legitimate child to get a job There is not very much difference between the two cases It is the economic factor and not the social one

No one who has not dealt with these girls, and of course I am viewing it mainly from the girl's standpoint, knows how much sex irregularity is a part of their lives, and of the lives of all the people they are with It is very closely bound up with overcrowd-

ing and the housing problem Yesterday an eloping couple from a mining town in Pennsylvania passed through Cleveland The girl was sixteen and the State law of Ohio made it impossible for her to get married without her parents' consent in that State They were stopped and brought to us They were very good natured and agreeable They had been living together as man and wife for three years, that is, since she was thirteen I asked where they would live He said "I will take Sophie home" I asked "Who is at home with you?" He laughed and said "I guess you will have to take a pencil if you want to know who there is at my house" So I took pad and pencil "There is Jack and Mike and Sam and Anna and Nick and Carl and Joe—" I said "*You* are Joe" He said "I know I am Joe, but there is another Joe I got a brother Joe too" So there is Joe I and Joe II Then there would be Sophie and his parents Now, what happens with a family of that size in a small house? Practically what happens it this You have got to have one room as a kitchen, so that there can only be, in a four roomed house, three rooms as bed-rooms There must be four or five in a room, and there must be three or four of the smaller ones in a bed What inevitably happens? And I have heard it so many times that I take it as a matter of course now with children of this type They are familiar with every possible sex expression from their earliest babyhood They have seen it in the same room They have been present with it in the same bed They have talked about it They have heard it talked about There are still more people living in the house There are boarders I think that a whole chapter might be written on the relation of boarders to this problem of Birth Control, because this is the first resource for raising money in a poor family—to take boarders Where do the boarders sleep? They sleep with the children, or they sleep with the parents, or they sleep with the girls It happens over and over again

Moral Standards?

In attempting to write up stories of this kind you are handicapped, because the simple, everyday experience of the homes of boys and girls, handled by an organization like ours, is the kind of thing you cannot print And yet to them it is just a matter of everyday experience

I asked Joe yesterday "How could you take advantage of a child of thirteen?" If his story were written up in a paper, it would sound as if Joe were a terrible kind of boy He was not at all He was a perfectly likeable little fellow "Well," he said, "I suppose it wasn't right, but her mother said 'Go ahead with the love-game if you want to, but don't get married until you are older'" That was

the secret of the whole situation, that statement, and I have no doubt that it was true In his mind he thought it was probably not the right thing to do, but that had no effect on him Both Joe and Sophie were too familiar with sex expression to be shocked or restrained

Another girl that I saw recently was somewhat above the average intelligence of her type, so that she could try to analyse the situation She was a girl of twenty-three She had had four children She had left her husband because he tried to have an abortion on a child that was to be born I asked what was her trouble, what was her disagreement with her husband, aside from his wanting the abortion "Well," she said, "when I was a child, I always slept with my brother and my brother was my lover We would have been married if we could We lived as husband and wife since I was fourteen and I never knew there was anything out of the way in it, and I don't think he did But when we found that we couldn't marry—that brothers and sisters couldn't marry—I married this fellow and he married another girl And," she added, "I have always been honest and told the truth and I told my husband, and he has been calling me names ever since" "Well," I said, "weren't those names justified? Have you always been true to your husband since then?" "No," she said, "I have not When he called me those names, he would get a dish cloth in his face and he would get a wet one too, and then I would go off with somebody else" You can't imagine, unless you saw the girl, how that sounded from her She looked a refined, agreeable type of girl

I said "You don't think there is anything really out of the way about it, do you?" And she said "No, I do not I am trying to I see that when I tell anything like I have told you—about my brother, and the way I told my husband—that other people think it is bad, but to tell you the truth, I can't see why you all make such a fuss about it"

The conclusion I have come to—although it is impossible to get statistics on a thing like that—is that when thorough sex knowledge and experience begin at the age of thirteen or younger, there is a complete absence of any sex reticence, any feeling that there is the slightest difference between any sex expression whatsoever, and any other social greeting that there might be between strangers It is almost impossible to implant the idea later on It is like trying to make an American Indian, who had never seen a knife and fork until he was twenty-five years of age, feel the real calamity of eating with his knife He may be told it is not the proper thing to do, but he would probably never *feel* that it makes any real difference whether he ate with

his knife or his fork, because he wasn't told it early enough

Now that is the experience of these children, the under-average—I am not talking about those who are above the average, but about those who are under the average—if they have lived in these conditions and had a complete lack of reticence or privacy, or what we call decency, in their early childhood. We have got to have a certain amount of privacy if we are to develop the kind of feeling that we consider so necessary to civilization

Ignorance and Apathy

As to another objection that is often raised—that it takes away from the poor their only joy, the joy of parenthood. I consider this as rather forced, because abortions are so very prevalent, and if they counted so much on that joy, certainly abortions would not be so common as they are. I believe that no one has any idea of the great prevalence of abortions unless they deal with people having them all the time. A girl—a forewoman in a factory recently came to me and said “I don't see why these girls ever have illegitimate children. Why don't they come to me? I handle all these affairs for people.” She said it is the most off-hand way, as though it were a matter of course that any girl who wanted an abortion would simply go to her forewoman, or be passed on to someone else who could handle that kind of emergency. Moreover this hypo-emotional type—which is typical of the praecox cases—does not feel strongly about anything. The romantic idea that we have, that there is great rancor felt by these girls towards the men who have deserted them, that wives feel a great resentment towards the husbands who desert them, that girls feel great embarrassment over illegitimate children, that any of them feel very strongly about anything, is something that we carry over, because we think that *we* should feel that way. They simply have what we call an apathetic point of view. “Well, I don't know that I mind his going very much.” “Do you want to marry the fellow if he comes back?” “Why, I don't know as I do.” “Well, do you think you would?” “Well, I don't know. Maybe I would.” That is the general attitude. Even when the man is ready to marry them, they will say “Well, maybe. Well, I guess not.” You can hardly imagine feeling as apathetically about it as all that. Sometimes they do one thing and sometimes they do another, but it is without any emotion one way or the other.

A girl recently said to me, “I don't know as I would have divorced my husband, if I'd known how hard it was to earn my own living.” I said “Do you ever see him?” She said “Oh, yes, I am going down there every week now. We have nice Sunday

dinners. He and his second wife and I get along fine.” His second wife didn't mind, he didn't mind, and she didn't mind. Nobody minded anything. The second wife wasn't embarrassed that his former wife was present and he wouldn't mind if she remarried. He wouldn't mind anything. This absence of feeling is something that Dr. Guibord brought out in a report that she wrote recently on illegitimate cases in Boston. If one tries to interpret the emotional life of these girls by that of those of higher grade, a great mistake is made.

The Need for Clinics

But the great objection and it is more important, to my mind, that any of those already mentioned, is that people of this type would not have the ability to use Birth Control, even if they knew about it. And of course the only answer to that is, that this is the reason for the necessity of clinics, and definite adult teaching and propaganda on the subject. At these clinics the dull could be taught Birth Control, as patiently and persistently as they have been taught everything else.

Dr. Wembridge did not have a written paper, and her address as here given is reproduced from the stenographer's notes—Ed

THE MOON

I saw the silver sickle moon last night
Floating so pale and slender through the sky,
She sailed above the houses gaunt and high,
Alone, and half afraid of her own light
Perhaps the moon in glowing splendor bright
Feels sorrow as she shines where people lie,
At what she hears, a tear, a groan, a sigh,
At what she sees—it is a grievous sight
She looks upon a garden, tended, fair,
Wherein are flowers, spaced, and well apart
How gay they grow! But now she looks out there
Where children toil in factory, field, or mart,
Who, saddened, old, too closely crowded, bear
The stamp of death, in soul, in mind, in heart

CORALIE HOWARD HAMAN

It would be possible for the State to guarantee employment at ample wages to all who are born. But if it does this, it is bound in self-protection, and for the sake of every purpose for which government exists, to provide that no person shall be born without its consent

—JOHN STUART MILL

*Oh, it would be a happy day
Should Mrs. Sanger (bless her soul!)
But hurry up and find a way
To teach mosquitoes Birth Control*

—LOUISVILLE TIMES

"I WOULD RATHER DIE"

The Cry That Comes to Us in Thousands and Tens of Thousands of Letters

Is it right that women should bear children when they are so unwilling that they "would rather die"? Is it right to the mother, thus reduced to slavery? Is it right to the child, hated and dreaded before its arrival, lacking the welcome which ought to attend its birth, deprived of its share of mother care, of food, of nurture, and of happy surroundings? Is it right to society that such babies should be born? Can we expect to make good citizens of babies who come into the world under this terrible handicap? Is it right that when means of prevention of conception are known, the law should withhold the knowledge of them from these women and that women should be conscripted to unwilling motherhood or to death? Have we not a responsibility here? What are we going to do about it?

"A Great Crime"

WISCONSIN

I am soon the mother of three children. I have one girl and one boy and the third to come soon. What I want to know is how to keep from having any more. My husband and I neither one of us wants any more children. We did not want this last one to come, but it is coming anyway. We feel that we have got our share now—all we can feed, clothe and care for as children ought to be brought up. I am not very strong and my husband can't afford to hire help, only when I am in bed, and I always have it so hard. Now please write and tell me how to keep from starting any more children, for I do think it is a great crime to bring any more children into the world than one can take care of. I know what it is, for I am the oldest of nine children, and half the time we didn't have enough to eat and wear, and *I would sooner die* than bring little, innocent children into the world and have them suffer for want of warm clothing in the winter, and from hunger and neglect, for that is what it would be if any more came. My husband is only a poor farmer, trying to buy a farm and keep his family, but it is hard work with what little we get for everything.

Can Care for Two---Not More

OHIO

I am 22 years old and have two children, one a boy 21 months old and a little girl two months old. I love my two babies very much, and would not give them up for the world. But I cannot afford to have any more. They cost too much and I am all run down trying to take care of those I have got. I cannot afford the kind of a home these two should have—let alone another one. I am so afraid to have anything to do with my husband that I don't care for that kind of business any more.

I have a terrible time every time I have a baby. I was sick for the whole nine months and had a hard delivery. Until I am stronger and can better afford it, I cannot have

any more, and I simply don't know what to do to keep from it. *I would rather die* than bring another little soul into poverty and misery. I just hope you will help me and tell me what to do.

Suicide or Birth Control?

MONTANA

I do not care whether I live or die, and have several times contemplated suicide. I married nine years ago, and of that time, half has been spent in pregnancy. I have five living children, and had a premature birth and a miscarriage besides. My baby is ten months old and I am already three months pregnant. My health is ruined and my back feels as if it's broke. I cry myself to sleep every night. Surely you can advise me what to use as a harmless contraceptive, or tell me of some one who will. May God reward you for the good you are doing among the women.

I had always been made to believe it is a sin to interfere with nature, and so have prayed daily since my last baby that it might be my last one. We live in the country and are poor, so all the work and sewing, etc., rests on me, and it is much more than I can do. I am only 33, so have many years ahead of me yet for bearing little ones, but if I don't find a remedy of some sort I will not survive, or will be forced to put an end to it some way.

Have only one physician in our home town, and I already went to him for advice, but he refused to give me any. My children are all girls but one, and I can't look at them but what I think. "You shall not suffer as I have done, even if it costs me my life or health to secure the information." I can hardly look my husband in the face, for naturally the woman blames the source. The only way I can stand it this time will be the comfort of knowing that it is the last time. My oldest are twins of seven, and they will be just eight when the sixth is born, if nothing happens to me. How eagerly I shall look for some information, please don't refuse me.

Too Close Together

Mississippi

I married when I was but a child—16 years of age I was married three years before we had any children Then a sweet little boy was born to us, which we were both so proud of

We are very poor people, yet we wanted this little boy, and now he is the sunshine of our home He is going on 14 months old

But I am soon to be a mother again, so you see I will have two babies, and I have to do all my work by myself, cooking, washing, ironing, scrubbing and lots of other things, and I work all the time, yet I cannot help but neglect my one baby some But I work awful hard to keep him clean

Every since I found for sure that I was that way again, I haven't had a pleasant moment I just can't sleep at night I would not mind it so bad if I knew that, when I got through with this one I would not have to have another one so soon anyway But, oh, it nearly makes me crazy to think I will have to have them so close together Won't you please, oh, please help me? Please give me the information I need and want so bad If you disappoint me it will kill me I am living in hopes that you will help me, for *I would rather be dead* than have children so often I love children, yet I hate to bring them into the world when I can't take care of them Now please help a poor uneducated young mother, for I am only twenty now My husband's mother was the mother of 13 children and my mother the mother of six

"A Slave---under Bondage"

Oklahoma

It is on my mind day and night, for fear of too many children I want to know how to break the chains of bondage and set myself free and live a free life I am 25 years old I married a farmer boy when I was 17 I have had four living children, and one abortion We are the poorest of the poor, can't hardly feed and clothe the ones we have My health was perfect when I was married, but I have constantly carried and nursed babies, until I am almost insane My health has run down until I am a nervous wreck I have always to work so hard—not able to hire one penny's worth of help I picked cotton all last fall, and my two-months-old baby lay in a little wagon and cried itself to sleep I did a man's work and I can't get relief I can't hold on long My little children will be a burden to the country Lord knows I believe in Birth Control, but I have tried everything I can hear tell of, but it don't do any good I will try anything regardless of injuring my health, for *I would rather die* than increase my family

I was an orphan girl myself, and I would rather die than have children in this world I can't care for I am writing to you to see if you will help me out of my trouble

Will I have to plod along and finally fall by the wayside like countless thousands have done, and leave a bunch of puny children here to suffer? Why is this message kept from the poor? Why can't a woman be free? I realize I am a slave—under bondage I earnestly pray for you to set me free

I have a kind husband If he wasn't, I would go distracted He shares my awful fate with me He is only a young man, but he is breaking fast

A Farmer's Wife

Kansas

I am the mother of two little babies, one little boy and a little girl—just a nice family The boy is only 10 months old, and the girl is only two years old And I have so much work to do and I have eight cows to milk and separating to do and all the chickens to look after and cooking and housework to do, and I have been trying to work in the field part of the time and I have to hire someone to take care of my babies so I can work and help to make a living for my babies I would sure be glad if you could tell me a way to keep from having any more children *I would rather go to my grave* than to think of having another one I was married when I was only 16 years old, and I am only 20 now and I have two children I am worrying every hour in the day afraid that I might have to have another

Are Nineteen Enough?

North Carolina

I am the mother of nineteen children, the baby only twenty months old I am forty-three years old, and *I had rather die* than give birth to another child The doctor does not give me any information This letter may sound unbelievable, but the records will show that it is true I have five boys and seven girls living, two daughters married, one has four children and the other has two Both daughters have bad health I need the information for them as well as for myself, so for my sake and for the sake of humanity, give me the proper information

Not God's Will

Indiana

I am the mother of nine children, and my health is poor, and I cannot give my children the mother's care they need, and I would love to know how to be sure of not having any more I don't think it is God's will that I should bring them in the world and leave them to the mercies of I know not what I think if you could give me this information which I crave you would be doing some good work with your knowledge Please answer at once, for I am every day worried to death a little more

The World Trend in Population

By E A Ross, *University of Michigan*

*Given at the Chicago Birth Control Conference **

I AM going to tell you what we have got to answer, because that is what we want to talk about. Before I get through I am going to develop two tendencies and a challenge in my remarks. There are a few hundreds of us—not thousands even—a few hundreds that feel as the look-out on the big ocean liner would feel if in the night, while all the passengers were below dancing, he discovered a white line ahead that told of unsuspected breakers. Naturally he would feel like yelling. And we have to try hard not to yell at what we are seeing to wake people up.

We know that our opponents mean well. All that ails them is ignorance. Nothing else but ignorance. And we have so many facts supporting us that we are glad to take them on and dispose of their objections one after another. You can't get away from the facts. There are a few of us who have been studying censuses and watching population in different parts of the globe, who see things that you don't notice, when you spend only a little while on these things. It takes a long time to get where Professor East is in his magnificent book "Mankind at the Crossroads," which was published only a few weeks ago.

An old lady, a splendid woman, studied under me four or five years ago. She died last year. When she was born, ninety-two years ago, there were half as many of the human family as there are today. Think of it! Evolutionists tell us that the human race must have been here at least four hundred thousand years. Men like Professor Osborne tell us of the old stone age and so forth. I know nothing about it, but they tell us so. And in those thousands of generations the population of the globe had gotten up to eight hundred and fifty millions in 1830. And now in this one life span, it has come up to seventeen hundred millions. Or think of this! Today people are being told—"Increase and multiply and replenish the earth. It is God's command to you. It is up to you to obey." And that commandment appears to have been given after a terrible flood, which had drowned all but eight people, so there was lots of room. Since that time the population of the globe has been multiplied two hundred and fifty million times. And yet that command is supposed to be in force. It is kind of funny isn't it? You will say "Where are we living? Is this an insane asylum?" I have felt that way some-

times—the strangeness of the way some people talk about population.

Take a thing like this. Population was increasing just before the war, and it is increasing still faster now. For the globe, it has been figured out at an increase of one and one-sixth per cent a year. Now, that would double the population of the globe not in ninety-two years as in the past, but in sixty years. In sixty years there would be three billion, four hundred millions. In one hundred years, i. e., in 2023, there will be three and a half times the population now—that is well above five billions. And Professor East, the great authority on food resources, weighing all the factors, comes to the conclusion that five billions are the most that can be fed if every tillable acre in the world is tilled as well as we know how to till it. Keep on as we are moving now, and in a hundred years we shall have used up all our capacity to increase population, except that additional discoveries in the ways of food production may give us leeway for further enlargement. What are you going to say to people then when they get that far? Do you suppose there will be laws one hundred years hence obstructing the communication of knowledge as to how to control the size of the family? Can you imagine that when the population is as dense as that people will tolerate laws which prevent them from learning how not to burden themselves with a huge family? Of course they won't. I don't suppose there is a single being who imagines that there will be such laws one hundred years hence. Well, I say, "if eventually, why not now?"

Past and Present Rates of Expansion

Do you realize that if the past rate of expansion had been the same as it is now, Adam and Eve could have started on a perfectly uninhabited globe in 132 A. D. when Marcus Aurelius was reigning in Rome, and we would be now just where we are, with a population of seventeen hundred million. In other words, seventeen hundred and ninety-one years would suffice, starting out with two people, to be where we are now, if during the whole of these seventeen hundred and ninety-one years we had been multiplying as the world is today. Or, not taking the rate today, let us take the last hundred years. If a couple had started at the time of the battle of Marathon (B. C. 490)—just two people, nobody else—we should have the present population

*This address is reproduced from the stenographers notes

of the globe, if all that time they had been multiplying as mankind has multiplied in the last hundred years

Take England England multiplied by three and two-thirds between 1800 and 1900. If in the time of William the Conqueror (1066-1087) they had begun to multiply at that rate, and had kept right on since then, there would be one hundred and fifty billions of human beings in England today.

Take Europe Eighty-eight millions—supposed to be—in the year 1700. In the year 1800 they had somewhat more than doubled. And then down through the nineteenth century, if you include not only those in Europe but those who flowed out to other parts of the world and their descendants, Europe more than tripled its population. And then think of the effect of the expansion of European civilization outside of Europe. The whiteman's civilization has been carried elsewhere, and wherever it goes, at once population begins to leap forward, because the white man brings irrigation and steel plows, and steam railroads, and sanitation, and hospitals and things like that. The French go to Tunis in 1881, and at once the Mussulmen in Tunis begin to expand. The British go to Egypt in 1882, and at once the population of Egypt leaps forward, although it had been practically stationary for centuries. The British go to India, and India doubles in a little over a hundred years. It has an enormous population now. The Dutch went to Java in 1800, four million people lived in Java, which is about a third as big as California. One hundred and five years later there were thirty millions there—thirteen times the population of California, and no big cities there. And the increase of Java alone—none of you, I suppose, ever heard of the increase of population of Java—the increase of that one little island alone would take care of all the decreases of population that have been noted in any part of the world during the nineteenth century.

Well, so much for that. I could go on and I could wear you out with statistics. But I have mercy, and so I will pass on. I think I have made a point—that population is growing with unprecedented rapidity. And where, as you look around the horizon, do you find the great stretches of food-producing soil that are going to correspond to the Canadas and Argentinas and Australias and New Zealands that came to the rescue of humanity in the early part of the nineteenth century and made Malthus, for sixty years look like a back number? Mr. Albion Tourgee wrote in the *North American Review* about thirty-five years ago an article on "The Passing of Malthus." And now Tourgee has passed while Malthus is there bigger than ever.

I have given my first testimony. Now for my

second testimony. The saving of human life, made possible by the advance of medical science and by the development of better health administration, is an absolutely unprecedented thing in history, and confronts mankind with a unique situation. You have heard a lot about the shrinkage of the birth-rate. I confess that scared me for awhile. I coined the phrase "race suicide" twenty-three years ago. President Roosevelt took it up three years later and it went all over the world. I was worried about the shrinkage of the birthrate, because I did not then realize that the deathrate was shrinking still faster, so that the margin, instead of getting narrower was getting wider.

Lowering Mortality Rates

If you take the fourteen European countries that had worthwhile statistics for the quarter-century before the war, you will find that in nine of them the deathrate fell faster than the birthrate did, so that they were never increasing so fast as just before the war. Take this country. Twenty years ago we had a deathrate of 17.6 and in 1921, the last year of which we have a record, it was 11.7, a reduction of one-third in the deathrate of this country in twenty years, despite the immigration of aliens.

There are more than eighty columns in our statistics for different kinds of deaths, but there is no longer a column for small pox, for yellow fever, for bubonic plague or for cholera. And those were terrible scourges only a few decades ago. Just as these four big diseases have been knocked out, so I can see four more that are going to be knocked out in the future—tuberculosis, pneumonia, typhoid and diphtheria. The doctors say that if the people will do the right things—the things we already know perfectly well how to do, these diseases will be wiped out.

Take infant mortality. A few years ago a quarter of all the children born in Hungary and Russia never saw the first birthday anniversary. In Moscow, in 1905, half of the babies died before they were a year old. I was in far interior China in 1910. I asked the head of a hospital there, an American who had been there twenty-six years. He said that from seventy-five to eighty-five per cent of Chinese babies do not last two years. I asked the Health Officer of Hong Kong. He said that the babies dying under one year were eighty-seven per cent of the number reported as having been born in that year.

The Japanese went to Formosa and took a census of two and a half million Chinese there. For the first year they took it by months and the number of babies returned as six but not yet seven months old was only one-half as numerous as the

babies under one month, suggesting that half the babies die before they are six months old. I was in Chile, in a city of 40,000, a few years ago, and they were losing forty-seven per cent of their babies before the end of the first year. Now, we do not have any statistics of infant mortality before the end of the eighteenth century, but I am perfectly clear in my own mind that all down through history from one-third to two-thirds of all children died before they were a year old.

The Expectation of Life

Look at the other extreme. There are fourteen countries today, and the number is being added to each year, that keep alive more than nine-tenths of their babies. We have twenty-five cities in this country, that keep alive nineteen-twentieths of their babies, and in New Zealand they have a city of sixty thousand people where they lose only one baby in twenty-seven.

Do you realize that at the time of the Reformation, the expectation of life of a child born in the most civilized portions of the world was eighteen years, while the expectation of life of a child born today in this country is fifty-five years? Do you realize that the American Medical Association looks forward—I mean in a few years, ten or fifteen years—to an expectation of life of sixty-five years in this country? That is, as many more people will die above sixty-five as below that age.

Here is the application. If the deaths are being reduced in an unprecedented way, if babies are being saved with such amazing success, having the effect of practically doubling the birthrate by saving half of the babies that used to die, how on earth can you keep up your birthrate? It cannot be done.

The maximum birthrate of which we have any knowledge is about sixty per thousand. That occurred some decades ago in the Province of Quebec. I suppose that is the maximum possible—sixty per thousand. How did mankind get that capacity? Why probably hundreds of thousands of centuries ago it was necessary to be thus fertile in order to get humanity, or portions of it, past the tightest squeeze in the path they had to pursue. In other words those that had something less than that fertility did not leave as many descendants as the more fertile, and we are all the descendants of those who did have that great fertility. Now we have come to a time in which we do not use up more than one-third of the fertility which is in our species. What are you going to do with the rest?

I am through. I stop right here. It is up to you. Take hold and discuss it.

A Roman Catholic Opinion

FATHER McNABB on *Birth Control*

The following statement of the stand of the Catholic Church on Birth Control appeared in a recent issue of the *Catholic Times* of London, England. It is written by the Very Reverend Vincent McNabb, O. B., a man who stands high among English Catholics, and whose word is considered authoritative. It will be seen that Father McNabb recognizes the problem facing the modern world, and ends with a question rather than a pronouncement.

To put the matter briefly, it should always be borne in mind that the Catholic Church condemns, not Birth Control, but Neo-Malthusian Birth Control. Physical or mechanical interference with nature's process of generation is too grievous a social hurt and too direct an incitement to sterile lust not to be a social as well as a moral evil. Yet, on the other hand, celibacy within wedlock is too abnormal a state to be counselled by wise social or moral teachers. Many of the misguided folk who are advocating sinful methods of limiting the family are sincere lovers of their fellow men. If they are found to be "procurers of the Lords of Hell," it is not from any loyalty to the things of darkness, but from a mistaken idea about the path to light. Acquaintance with town problems of housing, food, clothing, and health has led them to the seemingly inevitable conclusion that if there are more children than can be provided for, the State must see that there are fewer children that shall be provided for. The production of children must not be allowed to outrun the production of the necessities of life. All this chain of reasoning is recommended by the simple formula that what is barely enough for two is not enough for three.

It need hardly be said that we do not agree with this attempt to express biological laws in mathematical formulæ, as if the law of Diminishing Returns obtained only in the sphere of food-production and not also in the sphere of child-production. But with all our power and persuasiveness we would urge our Catholic leaders, cleric and lay, to ask themselves if they are trying to meet Neo-Malthusian Birth Control in the twentieth century by those methods of mere denunciation which lost so many Catholics to the Faith in the sixteenth century.

Every careful student of the present state of our industrialized society will agree on the following two observed facts.

1 The majority of our people live not by producing and consuming things, but earning and spending a wage.

2 The modern industrial system is incapable of giving a wage sufficient for feeding, clothing, housing

the normal family Any group of Catholic Social Guildsmen can verify these facts in their own neighborhood They are the key to the situation, which has now ceased to be merely economic and has begun to attack the ethical foundation of the home and family

From the latter of these two facts flow the most momentous conclusions (A) The movement for family restriction, as such, is not a perverted sexuality To say that it is a perverted sexuality is to disqualify the speaker as an accurate social observer Indeed, parents of normal instincts are found to look upon family limitation not so much as a necessity for themselves as an act of charity and even of justice towards their children Parents threatened with eviction at the birth of another child are not, manifestly, of perverted sexuality Parents who find it impossible to house a family of eight or ten in two or three rooms are not to be dealt with merely by strident references to the doom of Onan Indeed, they may begin to ask themselves whether extreme danger may not justify extreme measures They may even argue that if extreme want justifies what would otherwise be theft, so does the same extreme want justify what would otherwise be lust For the moment we leave unanswered the fallacy of this comparison But we have stated the fallacy because it finds a show of justification in a state of things which must be met with something more practical than denunciation

(B) It is not for the first time that we have pointed how the present state of things offers the average parents a choice between the heroic virtue of conjugal abstinence and the mortal sin of Neo-Malthusian Birth Control We Catholics are not fulfilling our duty either to God or our neighbor merely by denouncing the sin We must work to change the conditions which make it heroic virtue to avoid the sin For this reason the present writer has largely lost the heart to attend congresses or summer schools on social subjects These gatherings are happy in being a crowd of well-meaning and single-hearted men and women But they are not happy in their avoidance of the central evil of our modern social question They do not realize that, in the words of Pope Leo XIII, "A remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and so unjustly on the vast majority" of the hand-workers and head-workers that Neo-Malthusianism is spreading like a wild-fire Thirty-two years have passed since these words of the Pope were uttered with prophetic warnings Have we Catholics contented ourselves with the implicit blasphemy of saying something when we ought to have been doing something?

Press Clippings

BIRTH CONTROL IN AUSTRIA

THE Vienna Correspondent of the *Lancet* of London, England, writes The general economic conditions of Austria have brought about a state of affairs in which the birth of another child in a family or even of one child may be dreaded The present housing and food shortages have already moved the National Assembly to set about the preparation of a measure for the legalization of abortion in certain given circumstances, but the Austrian "Bund gegen Mutterschaftszwang" (Society to Combat Forced Motherhood) has gone to the root of the situation by encouraging the prevention of conception The leaders of this society of social workers, philanthropists, politicians, and medical men are conducting propaganda in order to teach the public that a diminution of the birth-rate will lessen the present widespread social hardship throughout the country The Allgemeine Krankenkasse (the wage earners' sick clubs, membership of which is compulsory) have placed at the disposal of the society premises, in the various districts in the city of Vienna, where the women and girls can obtain information concerning preventive measures Each case is investigated by competent persons, and if they are satisfied that the applicant's circumstances justify her wish not to become a mother, she is given a ticket entitling her, free of charge, to the services of a gynecologist * * * Any physiological condition noted during the examination is pointed out to the woman, and treatment strongly urged The increase of infanticide in Austria should be checked by these measures The clergy have raised no objection to the experiment, which is at present confined to Vienna

Those who know conditions in Vienna will recognize that it is the families of the most intellectual, effective and thrifty stock who are now in direst poverty The peasants on the farms and the industrial workers in the cities are relatively wealthy The above paragraph would seem to imply that the "best stock" of Austria must now become nearly extinct The loss of that best stock will be a greater loss to Austria than that of her coal mines

—*Eugenical News*

A Test of Over-Population

IS not a country overpopulated when its standards are lower than they would be if its numbers were less? In that case the question of what numbers are desirable arises long before starvation sets in, and even before the level of life begins to fall Perhaps we have already sacrificed too much to population For is not the improvement in the average conditions of life during the past century very small in comparison with the extraordinary material progress of that period? Does it not seem that the greater part of man's achievements are already swallowed up in the support of mere numbers?—*J Maynard Keynes in The New Republic*

Animal Aristocracy and Human Democracy

By L J COLE

Professor of Genetics, University of Wisconsin (on leave), at present, Chief, Animal Husbandry Division, United States Department of Agriculture, Washington, D C

A Paper Read at the Chicago Conference

WE COMMONLY hear that comparisons are odious, nevertheless, if it were not for comparison everything would be of an even drab monotony. It is by their differences that things exhibit an individuality, and it is by a classification of the differences and likenesses (including those of time and space) that we are enabled to see things and events in their proper relationship to one another. The importance of the comparative method is evidenced particularly in the biological field by the commanding position of such branches of biological study as comparative anatomy, comparative embryology, comparative physiology, comparative genetics, and the like. All such comparisons agree in putting man in his proper relationship to other animals, as one of them physically, that is to say anatomically, physiologically, embryologically and genetically, and we may add also mentally (psychologically), if we admit a larger gap in the mental series between man and his nearest relative. Thus the studies of comparative psychology and comparative sociology include not only the comparison of the psychology and the social customs of the different classes and races of mankind, but they would be incomplete if they did not consider the psychology and social development of the lower animals as well.

Similarity Between Man and Animal

The value of the comparative method to man—in considering him physically an animal in the same series with the other animals—has been abundantly demonstrated in the modern development of the medical sciences. It is a commonplace that a great part of modern operative and therapeutic procedure has been developed from experiments on the lower animals, its application to man being made possible by his anatomical and physiological similarity to the frog, the guinea-pig, the dog or the monkey, as the case may be.

One need not be a zoologist to appreciate the similarity of the reproductive function in man and at least the higher animals, the biologist recognizes more than that, the essential sameness of sexual reproduction throughout the entire plant and animal kingdoms. Sexual reproduction has come to be generally understood, moreover, as a provision of Nature which mechanically gives rise to inherent variability in organisms, furnishing the opportunity for change by means of selection. The se-

lection may be "natural," that is, without the conscious agency of man, when we call it evolution, or man may consciously determine the course of reproductive continuance, as he does in his plant and animal breeding operations. Natural evolution and the production of new forms by artificial selection are fundamentally the same, differing only in the matter of man's agency and the time involved. Recent studies in genetics dealing with the manner and mechanism of inheritance have established beyond any shadow of doubt the common brotherhood of all forms of life in the matter of inheritance, details of the sexual process vary, but the underlying principle of sexual inheritance is the same in all cases. What any future generation will be, in so far as its inherent potentialities are concerned, depends in the final analysis upon the inherent composition of the individuals which produce that generation. In other words, it depends on which individuals mate and leave offspring. This being true in the case of man as well as in animals, it is surely a legitimate proceeding to compare the methods of animal breeding with the social customs which govern mating in the human race, to see in what way the results of the two are similar and in what dissimilar, and to inquire into the consequences in each case. This can be done without in any way disparaging the mental, social or spiritual superiority of man, it is justified by the physiological similarity of inheritance.

Dismissing then any idea that we are in any way violating the sanctity of human relations or social customs, let us attempt an impartial comparison of the facts as they respect the methods used in the improvement of livestock by the expert animal breeder and the more or less haphazard system of mating in the human race, together with the consequences in both cases.

Methods of Livestock Breeding

The cardinal principle of livestock breeding is selection of the individuals which shall perpetuate the stock. Endeavor is made to choose for breeding purposes animals whose offspring shall not only be equal to the parent generation but if possible shall be an improvement on them, and in this way gradual progress is made. If all the individuals of any generation, or a representative lot of them taken at random, were allowed to mate indiscriminately, the average of the progeny would be the same as

that of the parents, provided no differential factor was operating. In order to effect improvement, therefore, it is necessary to breed from the best, or at least from those which are above the average. The others may be killed, castrated or disposed of otherwise, the manner of their disposition is of no consequence in so far as the breeding results are concerned. The progressive livestock breeder is not misled by any conception that his animals are all "born equal," he knows that some are inherently better than others, and these he gives every opportunity to develop to their fullest capacity, while taking precautions to see that the others leave no progeny.

In order to protect the well-bred lines breed associations are formed, and these have their herd books, in which only purebred animals may be registered. To be a purebred, an animal must have registered parents and must also meet the standard requirements set for the breed. The method is in some cases carried still farther by a system of so-called advance registry, which includes the elite of the breed—those individuals which are able to meet a special set of requirements above the average. The breed register is therefore a "bluebook" far more rigid in its requirements than any system of royal families or noble blood ever established in human society. The individuals recorded in the herdbooks of any breed, and particularly in the advanced registry, constitute an aristocracy *par excellence*, an aristocracy of worth as well as of birth.

Factors Influencing Human Mating

Leaving aside for our present purposes the matter of illegitimacy, we may for the time consider mating in man as synonymous with marriage. Furthermore, we are not concerned with a comparative study of marriage relations within the whole human race, but rather the customs and conditions which influence marriage in our established society as compared with the methods of mating employed in livestock breeding.

Some of the more important factors which influence mating in man are propinquity, race, religion, social position, and personal attraction (sympathy). Most of these are so self evident that no extended discussion of them is necessary. Propinquity, race, religion, and social position tend to confine mating to local or social groups. Personal attraction operates largely within these groups, and the evidence is that it results in a certain amount of assortative mating, that is, a tendency for persons of similar traits to marry. While, therefore, mating in man is not altogether a haphazard matter, it is for the most part fortuitous except as it is influenced by the factors mentioned. Clearly it is not the result of carefully planned and predeter-

mined action based on any principles of inheritance or directed toward any definite end. The predominating trend of modern social development appears to be away from aristocracy and towards universal democracy. We are not in a position to say that such a trend is in the wrong direction—it is probably in the direction of progressive social evolution—but at any rate we should be short-sighted indeed if we failed to inquire into its possible consequences to the race in other than its social and political aspects.

Human Mating and Livestock Breeding Compared

Only a person who does not believe in the potency of heredity, who will not admit the existence of congenital hereditary differences which no effects of environment can equalize, would think of denying the importance of good breeding in man as well as in animals. While the science of genetics is young and we have only within the past two decades been able to formulate some of its complicated facts into definite laws, it has not needed such knowledge to prove that heredity is the great fundamental factor which determines the constitution of the organism on which the environment may act, thus furnishing the material for selection, nor has it been necessary to know in just what way this determination was brought about. The livestock breeder uses for his guiding principle the dictum that "like produces like," and as an obvious corollary the rule, "Breed only from the best." The dictum approximates the truth closely enough to make the corollary a good working rule in the absence of more detailed knowledge of the laws of inheritance, and it is largely by the application of this rule that the great advances in animal breeding in the past have been made. How nearly do our present social customs fulfill the requirements of the rule to "breed only from the best?"

It can scarcely be said that in human society any effort is made to "breed only from the best," except for those few socially unfit individuals whom we subject to capital punishment, and a few more whom we detain, for the period of their detention, our laws, customs and religions consider it an inalienable right of all to mate and reproduce their kind. Here then is the first great difference. It is not to be suggested that society should treat its undesirable breeders as the livestock husbandman does his, but it must be recognized that unless a differential production of offspring in favor of the better stock is brought about in some way, society will have serious consequences to cope with. Encouragement of the better classes to have more children is a good thing in so far as they can give them proper conditions and advantages, but it is not sufficient. Where would the livestock breeder end up

if instead of disposing of the animals he did not care to breed from, he was to keep them and allow them to breed freely, attempting to keep ahead of their prolificacy and to make progress by giving special advantages to the better animals? His herd would soon be so overpopulated with mediocre stock that he would have to give up the game. Just so with man, it is necessary to find some means of limiting the reproduction of the less desirable hereditary stocks. Voluntary birth control, if practiced by these classes, would surely serve in some measure as automatic check, legal restriction to reproduction is already in operation to some extent—as in the case of the insane, criminal and feebleminded while under detention, and it is not improbable that as our knowledge of the laws governing inheritance increases such regulation may be extended.

There are other ways in which, from a purely biological standpoint, the livestock breeder has an advantage over the destiny that guides the mating of man. If he finds any mating he has made unsatisfactory in its results he can readily try another combination. Or if he finds a male of special breeding value he can mate him with a large number of females and so multiply his inheritance in the herd. The social dictate of monogamous marriage puts man thus at a biological disadvantage. As this paper is written strictly from the biological point of view, it is not the place to consider whether this disadvantage may not be outweighed by the social advantages of monogamy, it is enough to point out the necessity of some biological compensation.

Conclusions

What have we learned from our comparison of the system of mating employed by the livestock breeder and the more haphazard mating of the human race?

First, it is evident that the same general laws of heredity are operative in both cases.

Second, it is obvious that there must be selection, that is, some differential operating with respect to what individuals shall leave progeny, or at any rate, the most progeny.

It seems an inescapable conclusion that as social and political democracy increases there must be a corresponding and compensating increase of an aristocracy of breeding in the biological sense, which is merely another way of saying there must be selective propagation if inherent worth is not to settle to a dead level of mediocrity. For no amount of environment alone can maintain mental attainments and moral standards at their present greatest development, let alone make any advance, unless it has the best of heredity, bodies and brains, to work on.

The more extreme and fanatical schemes of socialistic democracy look to a society in which not only shall all have equal initial rights and opportunities, but in which the law shall see that the developments and rewards shall be equal for all. J. Arthur Harris has depicted what such a condition would mean with respect to mating. He says:

"Suppose a most highly refined socialistic community should set about to equalize as nearly as possible not only men's labor and their recompense, but the quality of their wives. It would never do to allow individuals to select their own partners—superior cunning might result in some having mates above the average desirability, which would be socially unfair.

"The method adopted would be to write the names of an equal number of men and women officially condemned to matrimony on cards, and to place those for men in one lottery wheel and those for women in another. The drawing of a pair of cards, one from each wheel, would then replace the 'present wasteful system' of 'competitive' courtship." Such a system would of course do away with selection and would make an end of genetic advance. What is needed is a system which shall augment selection so as to give a preponderant reproduction of the better human stocks. While we may not be ready to agree with Haldane that his suggestion of ectogenesis is the solution, it is nevertheless evident that if society is to solve successfully the problems of its own evolution it must make the best possible use of biological as well as other knowledge as fast as it is available.

MARGARET SANGER'S OWN CORNER

Under this heading, month by month, Margaret Sanger will reply to some of the hundreds of questions that come to her. Sometimes one reply will answer many people, for the problems presented are often the same, though sent from far distant States and cities. Sometimes one person may voice a question that is in the minds of hundreds of other people, who perhaps have found no way of uttering it. If you have such a question in mind address it to "Margaret Sanger's Own Corner" Birth Control Review.

STRANGER AND WIFE—Your letter received. I sympathize with you in your difficult problem, of which there is no reason to be ashamed. If you will send address will write to you personally.

A. L. H.—It is certainly not advisable for a woman, however healthy, to have a second child within two years of the first. Three years is a better interval. One of the great advantages of Birth Control is the possibility it presents of spacing the babies.

CHICAGO CLINIC—The operation of clinics is a matter of State law, and is not affected by the fact that the Federal law prohibits the sending of Birth Control information through the mails.

Book Reviews

A Review by P W Whiting

Professor of Eugenics, Iowa Child Welfare Research Station, Iowa State University

THE LAWS OF LIFE, by William M Goldsmith
Richard G Badger (The Gorham Press) Boston,
Mass, pp 441

THE comprehensive title of Dr Goldsmith's book is justified by the contents, for the subject is adequately covered. In general the book is both highly instructive and entertaining. Certain errors such as the faulty account of conjugation in *Paramoecium* (p 142) or a not quite up-to-date discussion of chromosomes in man (p 226) may be pardoned in a work of such broad scope dealing with a multiplex and ever-advancing science. Defects of this sort are of comparatively little importance to the general reader.

The statement (p 307) that "a mulatto has two units of black, a quadroon one unit, an an octroon no unit for negro black pigmentation" is erroneous for on Davenport's theory of two mendelian factors, one octroon out of sixteen should have two units, six have one unit, and nine no units. Getting rid of black by breeding to white is therefore not a certainty but a matter of increasing probability.

The author shows a fine liberal spirit, free from race prejudice. "Many negroes may possess the mental strength and pure talent that are often exhibited by superior white people, but their black skin places them in an inferior class." "Too bad we let skin color, rather than character and ability, determine the make-up of our society."

The chapter on "Superstition as a Retarding Factor" is excellent, as is also the discussion of early theories of life.

The chapters on evolution, animal relationships and the unity of life deal with a tremendous field in a way that is both highly entertaining and instructive, and yet not too technical. It should be borne in mind by the reader that the very striking illustration of the ape-man (p 108) as well as some of the other figures in the same chapter are drawn largely from imagination. Scientific fact should be kept clearly distinguished from guesswork, lest disproof of a guess be afterwards taken as disproof of a well-established scientific principle. Imaginative drawings are of value, but the laity should not take them for photographs.

Discussion of the relationship between heredity and environment, overproduction, variation, the significance of the cell as the unit of life and the carrier of heritage, is highly commendable, as is also the treatment of hybridization, and sterility. Mendelism and its later developments are adequately considered, including a discussion of recent principles as worked out in insects and other forms.

Human inheritance including determination of sex, and

heredity of various mental and moral traits, the supposed inheritance of diseases, and prenatal culture are admirably treated. Superstitions and popular misconceptions are exposed and corrected. The inheritance of acquired characters, continuity of the germ plasm, and other theories are discussed in relation to social and eugenic problems.

Many excellent principles are brought out in the final chapter entitled "Moulding the Super-man," despite a sort of utopian idealism and an appeal to individual responsibility. Evolutionary changes are not brought about by such appeals, which are effective for a limited period only and with a small minority of people. A recognition of self-interest as a fundamental fact with practical suggestions for its guidance into evolutionary channels is not to be found in the book. A general knowledge of birth-control is one of these practical suggestions, appealing as it does to the self-interest of all classes, making for improvements in living conditions that are certainly evolutionary if not revolutionary, and tending to correct dysgenic selection in human reproduction. There are three references to birth-control in the index, but no mention is made of the subject in the book, at least not in the sense of contraception. Despite this serious omission, the volume may be recommended to the general reader who wishes a very instructive and readable book written in a lucid style and with many striking and valuable illustrations.

Review by William J Fielding

HEALTH THROUGH WILL POWER, by James J Walsh, MD Little, Brown & Co, Boston 284 pages Price \$2

WE are told that "this volume is meant to help in the restoration of the will to its place as the supreme faculty of life." No definition of will is given, and we realize the difficulty—the impossibility, in fact—of pointing out just where "will" begins and other faculties—imagination, for instance—end. Nevertheless the faculty that Dr Walsh sets before us in a rather superficial way as "will" is practically identical with what Charles Baudouin, in his really important work, "Suggestion and Autosuggestion," presents as "imagination."

Perhaps Professor Baudouin's word is no better than Professor Walsh's, but we must say that between the two works, the former has made a fairly complete case, in fact, an elaborate, comprehensive statement, and adduces a veritable mine of data to substantiate his contentions. But in the last analysis, it is not merely a choice of accepting one of these two terms as covering the same ground. Whereas Walsh, with annoying ambiguity, attributes all of this inner power (whatever it is) to "will", Baudouin, with far greater scientific insight, demonstrates concretely in numerous instances where "will" and "imagination" con-

flict, and, as the humblest student of Coue is aware, the triumph of "imagination" over "will" is inevitable

The unravelling of this confusion is important—much more important than the book we are reviewing Dr Walsh maintains that "will is the supreme faculty in life" It seems to this reviewer that it has been amply demonstrated that "imagination" is more potent, far-reaching and influential for good or ill than "will" This, of course, does not imply that the will is a faculty to be ignored Perhaps it would be an improvement on nature if the will were paramount The fact seems to be, however, that it is secondary, and we simply accept it on that basis

The important mental problem in the attainment and retention of Health is the proper co-ordination of will and imagination We must learn to bring them into harmonious relations Dr Walsh does not show us how this can be done Imagination is a two-edge sword When it functions in harmony with our conscious ideals, it is our greatest bulwark of health and happiness When it works at cross-purposes with these factors, it drags us down In the former case, Dr Walsh attributes all the favorable results to the supreme power of will In the second instance, he would attribute the unfortunate results to lack of will So we can only conclude that the author is on the wrong track and cannot arrive at the destination he set out for, however strenuous his attempts

A Protest

(We print this protest of Mr Van Teslaar's in a spirit of fair play, leaving our readers to judge between him and the reviewer, whose rejoinder we append The review complained of was published in our November issue—ED)

Editor BIRTH CONTROL REVIEW

The November issue of the BIRTH CONTROL REVIEW contains so vicious and unwarranted an attack on Dr Stekel, under the guise of a review of two of Dr Stekel's volumes which I have translated, that I must trust to your sense of fairness for permission to correct so palpable an injustice

The reviewer's wholesale condemnation, his vicious animadversions and unsupported generalities, must be passed over as beneath notice But a word of explanation is due to your readers who must have asked themselves What may be the reason for this spiteful, childish attitude on the part of your reviewer? if they do not happen to know that the books in question have the fatal defect of emanating from a pioneer psychoanalyst who has outgrown the pale of orthodox doctrines Since Stekel and Freud have parted company on certain points of "psychoanalytic doctrine" the Freudian Sanhedrin's *Nihil obstat* has been withdrawn from Stekel's writings

But I must limit my remarks to the specific points of your reviewer's criticism

The translation, your reviewer alleges, is crude, incorrect, and obscure

As an example of obscurity he quotes a passage which, though it is somewhat involved (the translation, one must bear in mind, is from the German language), I

find, on re-reading, clear enough Presumably the critic must have ferreted out the worst offence of its kind, if that be so, I am fairly satisfied

Objection is made to "revulsion", your reviewer finds it is not a correct translation of "Abwehr", but neither, for that matter, is "repression"—which your wise reviewer decrees "it should read"—a correct rendering If this is an example of crudity I shall continue to trust my own linguistic sense rather than adopt New Yorkese suggestions

Both author and translator are accused of favoring a moralistic attitude On what ground? Because a few Latin terms are used, and because in my English version I have preserved these, as well as a few German expressions relating to sexual functions and structures—out of deference to the well-known Anglo-Saxon hypersensitiveness which I, as translator, take into consideration as a factor to be dealt with Of course, this does not denote a moralistic attitude, it is precisely what every analyst does in his everyday practice when he avoids blunt terms which may offend patients and increase their resistances

The accusation is the more ridiculous since no other man of science has done as much to discredit the moralistic attitude in psychology as Stekel, with the exception of Freud

Stekel, we are informed, "was the first person to publish extensive clinical psychoanalytic material" At the same time, "this was easy for him, due to his undoubted gift for writing and presumptuousness" One must savor this remark Presumptuousness? That word, perhaps carelessly thrown in, a *lapsus scribendi*, throws a shaft of light into the reviewer's mind, revealing his animus It is the reviewer's reaction to the fact that Stekel, with his "native flair for the unconscious," is not an orthodox, one hundred per cent Freudian

When a reviewer assails a scientific writer's accuracy and veracity, it is not easy to deal with him according to his deserts within the limits of language permissible in a publication.

Your reviewer quotes from page 18, of *The Homosexual Neurosis* "Through Freud we have learned that fear, like disgust, is a repressed form of the libido," only to add "That is simply not true" Let us see! On what ground? "Freud carefully distinguishes between normal and morbid fear" Who, even among lay persons, does not? It is, of course, of morbid fear that Stekel is writing

But the fault, after all, seems to be the translator's "If the above quoted sentence had used 'anxiety' instead of 'fear,'" our learned critic, magnanimously instructs us, "it would be nearer the truth" Why not "dread," a term more correctly fitting than "anxiety" or "fear" As a matter of fact, I have used interchangeably all three, as the flow of the phrase seemed to require in the course of the text, occasionally adding the qualifying term "morbid" No one will soberly assert that it is necessary, or even desirable, to add the qualifying term "morbid" every time the word "fear," or "dread," or "anxiety" appears

in the text Strictly speaking, anxiety also may be either normal or morbid—or is your reviewer so fortunate as not to be aware of this?

The typographical errors and inelegancies of expression, here and there, though trivial, are regrettable Your reviewer misspells Stekel's name throughout as Steckel, a colossal blunder on the part of one with such pretensions, which shows that he has not properly digested Freud's *Psychopathology of Everyday Life*

JAMES S VAN TESLAAR

Methinks the gentleman doth protest too much If the review "must be passed over as beneath notice" why notice it so extensively? I regret that another reading of the books and Dr Van Teslaar's defence of them and of his translation leaves me with the curate's opinion of the egg very good in spots I should have emphasized the statement that some chapters are very well translated indeed, and that the contrast with those badly done is, therefore, marked

The Doctor admits a "few Latin terms and a few German words and expressions Are forty-two untranslated German words and phrases in "Sex and Dreams," a book of large type, wide margins and 314 pages, to be called few? Has the use of the twenty-five Latin terms been "out of deference to the well known Anglo-Saxon hypersensitiveness" when the "blunt" English equivalent of all these Latin terms are also used?

As to Stekel's "scientific accuracy and veracity," let's agree to disagree, of course, one cannot deal with it here

DR LEONARD BLUMGART

PERIODICALS

George E Worthington of the American Social Hygiene Association contributes to *Social Hygiene* for November a clear and useful analysis of the "hodge-podge" of laws regarding Birth Control which exist in the various States He characterizes these laws as without any general or well defined principle underlying them, and finds that although physicians are exempted from the restrictions in a number of States, there are States such as Massachusetts, where doctors would find themselves hampered in prescribing contraceptives to their patients

Rev Leonard Hodgson contributes to the *Hibbert Journal* (London) for October an article on Birth Control and Christian Ethics He lays down as his major premise that "Birth Control of some sort is not merely permissible it is often a positive duty" But he is hampered by the old traditions of inborn sin and of the superiority of ascetism He implicitly denies the sacredness of sex, and considers sex relations an indulgence of the lower nature He therefore upholds self-denial as the Christian method of Birth Control Nevertheless he allows that it is not sinful for men and women to use other methods for the prevention of conception "so long as they do what they believe to be right"

The Thinker, Chicago, for December contains the third in series of six articles on Birth Control contributed by Mrs Margaret Sanger

In *The New Generation*, London, for November Miss F W Stella Browne comments on the new criminal justice bill which was before the House of Commons last session, and which, under ordinary circumstances, would have come up for final action in February The dissolution of Parliament makes it necessary to reintroduce the bill, which Miss Browne shows contained some clauses dangerous to liberty, and to the freedom of the press in disseminating information concerning Birth Control It is to be hoped that these clauses will be eliminated, for much of the bill is of a highly useful and beneficial character

Mr C B S Hodson, Secretary of the Eugenics Education Society of Great Britain, contributes to *National Health*, London, for November an article on "Birth Control and the Moral Ideal" He shows that Birth Control is not against nature but is co-operating with nature by making use of natural law Writing from careful observation of the effects of teaching contraception to poor people he states that "due and careful discussion with the husbands, far from making them less controlled, is having the effect of making them tend to a self-control, restraint and consideration hitherto unknown to them"

Mrs Florence Kelley makes an appeal, in *Atlantic Monthly* for December, for Maternity and Infant Welfare work in the Sentinel States of Maine, New Hampshire and Vermont She asks for nursing homes, baby health centers and more physicians But she does not ask for Birth Control information, and it is this information which is most bitterly needed by the women on the farms

BOOKS RECEIVED

From Women Publishers, London, *THE WOMAN'S YEAR BOOK*, 1923-1924

From Harcourt Brace and Co, New York, *STUDIES IN EVOLUTION AND EUGENICS*, by S J Holmes

From Dorothea Estara MacValeigh, New York, *NATURAL LAW*

From R A Giesecke, Dresden, *EUGENICS AND BIRTH CONTROL*, by J Rutgers, M D, translated by J Coudray, L Sc

From the Government Printing Office, Washington, D C *CHILDREN OF PRE-SCHOOL AGE IN GARY, IND*, and *UNEMPLOYMENT AND CHILD WELFARE*, by Emma Octavia Lundberg, Children's Bureau Publications Nos 122 and 125

From Harcourt, Brace & Co, New York, *WEEDS*, by Edith Summers Kelley

From Boni and Liveright, New York, *A PLEA FOR MONOGAMY*, by Wilfrid Lay, Ph D

COMING EVENTS

January 4—Mrs Sanger has invited the Legislative Committee of New York State for tea to discuss ways and means for legislative action during the coming session at Albany. Mrs Richard Billings is chairman of this committee.

January 9—Mrs E. D. Glavin, of Tuckahoe, N. Y., will hold a luncheon and afternoon meeting in Tuckahoe for Mrs Sanger. Mrs Frances B. Ackerman and Mrs Anne Kennedy of the organization will be present.

January 10—The annual meeting of the American Birth Control League will be held at the residence of Mrs Dexter Blagden, 41 East 51st Street, at 3:30. A report of the year's activities will be given at this meeting and delegates from leagues and committees throughout the United States will be present.

January 11—Mrs Sanger will address the Brownsville Labor Lyceum, 219 Sackman Street, Brooklyn, on "Birth Control and the Working Class."

January 13—The Philadelphia Young Democracy will hold a meeting in the Broad Street Theatre. Mrs Sanger will speak on "The Need for Birth Control in America."

January 14—There will be a meeting at the College Club in Philadelphia of Pennsylvania Birth Control committees to arrange a program for educational and legislative work during the coming year.

January 18—Dr Bocker will address the Independent Garment Workers at Union Health Center, 131 East 17th Street, New York.

January 28—The Foster Mothers' Association of America has invited Mrs Sanger to speak at the Hotel Astor, New York.

The Ethical Culture Society is arranging a date for Mrs Sanger in February.

LATE NEWS

Wisconsin

Miss Helen Todd has organized a committee in Milwaukee for the purpose of opening a Birth Control clinic in that city. The medical profession and various civic organizations are represented on the committee, and strong local support is being given to the project.

ENGLAND

London

"Our Ostriches" a Birth Control play by Dr Marie C. Stopes was played at the Court Theater, London, November 15. Although severely criticized as a play, the newspaper comments on it as Birth Control propaganda were widely favorable.

PRESS CLIPPINGS

Already the antis are preparing for Margaret Sanger, world-noted advocate of Birth Control, who comes to Seattle next week. At least one local pulpit occupant has undertaken to warn his flock that Nordic elements of our population are not multiplying as rapidly as other bloods and subnormal types.

What foes of so-called race suicide fail to observe is that a too-rapid multiplication of even the best elements defeats the very purpose which they would have it serve. A well-physiqued and intelligent worker who brings an unduly large brood into the world will find that his earnings, even as a well-paid mechanic, will not suffice to provide the comforts and education which would make his children equally high types in their turn.

Few of the people who are engaged in fighting Margaret Sanger have ever been under the necessity of providing the necessities of life for eight children on a wage which would comfortably pay for the care of not more than four at the outside.—Editorial, *Seattle Union Record*, July 21

To Our Members in New York State

The New Year has opened, and this month the New York State Legislature begins its session at Albany. During this session we hope to secure the passage of our Birth Control Bill.

We have seen, from the account given by Dr Dorothy Bocker, what great good can be effected even under the present law. But Dr Bocker, like every physician who is willing to give Birth Control advice, is hampered by its limitations. Women, if healthy, cannot be instructed in contraception, no matter how poor and over-crowded the home into which the new baby must come, and no matter how insufficient the salary of the father.

You want our bill to be passed. Have you done everything in your power to aid it? Have you written to your representatives in the Assembly and Senate? Have you persuaded your friends to write? Have you signed the petition for the bill? Have you secured at least ten other signatures to it? Have you arranged to have a speaker for Birth Control before your church organization, before your woman's club, before your W. C. T. U. meeting, before your branch of the League of Women Voters?

If you have not done all these things, there is still time, do them quickly.

If you desire help or information, send to Headquarters of the American Birth Control League, at 104 Fifth Avenue, New York City, and tell your needs.

If we all put our shoulders to the wheel and push, victory we can be ours in this New Year of 1924.

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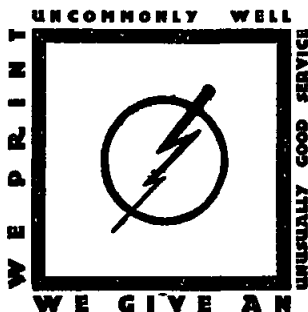
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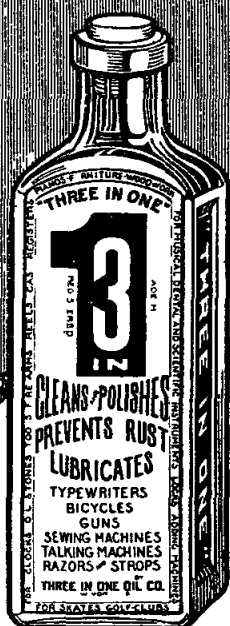
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